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The Lord's Day Our Sabbath.

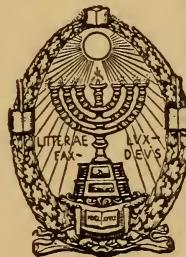
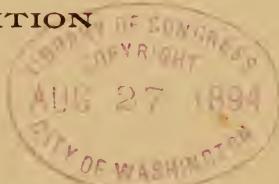
JAMES H. POTTS, D.D.

THE LORD'S DAY OUR SABBATH

BY

JAMES H. POTTS, D. D.

REVISED EDITION



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CONTENTS.

	PAGE
I. The Sabbath	9
II. The Jewish Sabbath Day	12
III. Peculiarities of Jewish Sabbath Observance	18
IV. The Jewish Sabbath Abolished	22
V. The First Day Restored	31
VI. The Lord's Day	42
VII. The Lord's Day in History	45
VIII. Observance of the Lord's Day	52



Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them.—*Acts 20. 7.*

He taught them these things, which we have submitted to you also for your consideration.—*Justin Martyr.*

Our Lord rested in the grave on the Jewish Sabbath before he instituted by his resurrection the new Sabbath of holy joy and active benevolence—the Lord's Day.—*Smith, New Testament History, 315.*



NOTE.

THE substance of the following argument was first presented in an essay before the Detroit Ministerial Union, which body immediately adopted the following resolution:

Resolved, That Dr. Potts be invited to publish his paper at the urgent request of this association. Signed,

W.M. DAWE,
R. W. WALLACE.

The essay was then elaborated somewhat, and published as a series of editorials in the *Michigan Christian Advocate*, eliciting many commendations, two or three of which may not be out of place in this connection.

From the pastor at Lacota, Mich.:

The Sabbath articles did good out here. Put them in a cheap pamphlet, so we can give it away.

Yours,
O. H. PERRY.

From another pastor:

Your papers on the Sabbath question were first-class, and the argument in favor of the first day of the week being the Christian Sabbath was conclusive.

THOMAS STALKER.

From REV. C. R. HENDERSON, D.D., Pastor of Baptist Church, Detroit, Mich.:

DEAR BROTHER:—I thank you for the copy of your papers on the Sabbath. The positions seem to me, in the main, scrip-

tural, and the illustrative historical material is very valuable. It seems especially well fitted to meet the objections of the seventh-day people, whose conscientiousness we do not question, but whose persistence in advocating a theory for which there is no historical ground, we cannot commend. I am grateful for the paper. It must do good ; it is so plain, cogent and informing.

Yours fraternally,

C. R. HENDERSON.

From HON. IRA MAYHEW, LL.D., Detroit :

Rev. J. H. Potts, D.D.—DEAR SIR :—I have read with interest your articles in the *Advocate* on the Christian Sabbath, and have reread them with increased satisfaction. The good spirit in which they are written, the fairness of their reasoning, and the conclusions drawn must make them a comfort to sincere Christians who have been troubled with doubts on the subject. They are timely, and I thank you for having written them.

Sincerely yours,

IRA MAYHEW.

From *Zion's Herald* :

The *Michigan Christian Advocate* is publishing a series of very able articles upon the Christian Sabbath, the authority for its observance upon the first day of the week, the nature of the Jewish Sabbath, the Lord's Day, and the history of its recognition in successive ages. These timely and thoughtful discussions should be published in the form of a cheap volume for general circulation.

Proof sheets were also submitted to several well-known theologians and scholars, with the request that they specify such points in the argument as might appear to them in need of elimination, modification, or restatement. The responses to this request were generous, and many of the suggestions very helpful. Rev. Milton S. Terry, D.D.,

Professor in Garrett Biblical Institute, submitted an especially valuable criticism, the point of which we have availed ourselves of in these pages. He also accompanied his suggestions with the following brotherly note:

EVANSTON, Ill.

Rev. J. H. Potts, D.D., Detroit:

DEAR BROTHER:—I have read your Sabbath argument, and also submitted it to Dr. Bennett, who is specially familiar with the history of the doctrine. We both agree that your argument is convincing and conclusive, and I take pleasure in replying to yours of the 6th instant, and saying this. I trust its publication may do much good.

Very truly yours,

M. S. TERRY.

DR. RAYMOND responded in a characteristic manner as follows:

EVANSTON, Ill.

DEAR BROTHER:—I could never see how a man of thought could get up a conscience on the question you discuss. If arguments can be of any service to such a one, what ought to convince him may be found in your essay. My judgment may not be worth much, as I have never been so circumstanced as to feel any special interest in the question. You make clear what, as I see it, is the main essential thing, and the only thing of divine requirement, namely, in that one seventh of time is to be observed as “holy rest.”

Yours truly,

M. RAYMOND.

RIGHT REV. SAMUEL SMITH HARRIS, D.D., LL.D., Bishop of Michigan, wrote with much fraternal grace, as follows:

MY DEAR DR. POTTS:—I beg you to pardon my long delay in acknowledging your kind letter and the proofs of your argu-

ment for the Christian Sabbath. I have been so driven by my work that it is only now that I find time to read your very admirable paper; and I write at once to thank you for it. It seems to me to be the most comprehensive and complete answer to the Seventh-day Adventists that I have yet seen; while it is, at the same time, a most admirable discussion of the whole Sunday question. Your paper will be of much value to me, and I intend to make immediate use of some of your arguments. Believe me to be, with great respect,

Very sincerely yours,

SAMUEL S. HARRIS.

We do not give these opinions of distinguished men with the thought that they will help to popularize an essay which otherwise might attract no attention, but to show that we have taken reasonable precaution to sift out and crystallize only the safest and surest arguments which could be grouped in small compass, in the hope of convincing doubting minds that God's foundation truth lies directly under the history of the Christian Church in its observance of the Lord's Day, and of showing that those who would undermine this truth must dig deeper than Sabbatarians yet have done or may hope to do.

THE LORD'S DAY OUR SABBATH.

THE SABBATH.

HE Jews observed their Sabbath on the seventh day of the week. Christians observe their Sabbath on the first day of the week. Are Christians justified in keeping holy a day which the Jews did not, and in disregarding the day which the Jews observed as sacred? In other words, Is the Christian Sabbath day of divine authority? We answer, Yes! Unqualifiedly and unmistakably, Yes! Now for the evidence.

First, Let us bear in mind the fact that the Sabbath is not a *day*; it is not Sunday, or Saturday, or any other *day*; it is holy rest unto the Lord. The day is simply a space of time set apart for observing the thing itself, namely, *holy rest*. To a man who disregards the commandment to keep God's Sabbath there is no such thing as a Sabbath. The day called Sunday is no Sabbath to the Sabbath violator; it is simply a day like all other days. Nature brings the day, but grace furnishes the "rest." To only a comparative few in this so-called Christian land is there any real Sabbath on the legal Sabbath day. The law can make a Sabbath day, but it is difficult for the law to make a *Sabbath*. The Sabbath is a rest which remains for the people of God.

Nevertheless, a Sabbath rest is of universal obligation. It is as binding as the moral law. The fourth command-

ment reads: "Keep the Sabbath day to sanctify it." The "day" may be different under different dispensations, as we shall show, but that does not alter the Sabbath itself. Whether the Sabbath occur on the first day or seventh day, the law of God requires its observance.

St. Paul says: "The law was our schoolmaster to bring us to Christ." This is especially true of the Sabbath law. The Jewish Sabbath law was designed to lead directly to the better Christian Sabbath law. Christ, who proclaimed himself as "Lord of the Sabbath," kept the Jewish Sabbath until he had instituted the Sabbath of grace. This he did during the close of his earthly ministry. With the ushering in of the Christian dispensation the commandments contained in ordinances were taken out of the way—removed with the Levitical priesthood, as we shall show further on.

But it must be distinctly understood that the moral law was not thereby abrogated. The moral law is not a thing to be affected by changing dispensations. Itself a transcript of the divine mind, it is written upon the consciences of all men, whether revealed religion has appeared to them or not (Rom. 2. 15). Our Lord says he did not come to destroy the law (Matt. 5. 17). Paul says he does not make void the law through faith, but that he establishes the law (Rom. 3. 31). John says that he that sins transgresseth also the law, for sin is the transgression of the law (1 John 3. 4). James warns Christians to live so as to be judged by the Gospel, and not by the law (James 2. 8-13), but he does not intimate that the law is void. Paul says: "Christ is the end of the law for righteousness to everyone that believeth" (Rom. 10. 4). Therefore he says to Christians: "Ye are not under the law, but under grace" (Rom. 6. 14).

If Christians are not under law, but under grace, they are not under the Sabbath of the law, but under the Sabbath of grace.

The law under the Mosaic dispensation was formulated into nine moral precepts, with a Sabbath commandment added, making ten in all. This same law under the Christian dispensation is summarized under two grand heads—love to God, and love to man. Yet not one jot or one tittle of the essence of the moral law is abated. When Paul, referring to the abolition of the law dispensation, said, “For if that which was done away was glorious, much more that which remaineth is glorious,” he indicated the correct status of the law. The essence of the moral law “remaineth.” It was ratified by our Lord in his reply to the young man who questioned him as to the condition of his soul’s salvation, “Thou knowest the commandments, Do not kill,” etc. Though he did not here quote the Sabbath commandment, he quoted enough to show that he sanctioned the substance of that immortal code. And when, as we believe, he afterwards designated a different day for Sabbath observance, he placed the seal of confirmation upon that commandment also.

The whole Christian world maintains the use and obligation of Sunday on the ground of the law in the Decalogue, and the satisfactory evidence in the New Testament that the day was changed to the first day of the week. Throughout Christendom the weekly day of rest and worship as a matter of divine and perpetual obligation is solemnly recognized. We emphasize this point because Sabbatarians sometimes insinuate that Christians allow the Sabbath commandment to sit lightly upon them. Nothing could be farther from the truth. And it is mere delusion to suppose

that by going back to the Jewish seventh day a better Sabbath observance would be secured. In no way could the obligation be made more sacred than it is.

Christians keep the commandments of God without exception. They keep the Sabbath commandment with especially conscientious care. Nowhere in the Bible are we required to observe the seventh day *of the week*, as the week is now reckoned. The words, "seventh day," are every time directly connected with six work days. So the Sabbath law is, work six days, and rest one day. One seventh of our time is to be sacred unto God.

THE JEWISH SABBATH DAY.

How did the seventh-day Sabbath originate? Briefly stated, its history is this:

Moses gave it to the Israelites throughout their generations, partly as a sign between God and them, that its observance would mark them off from the idolatrous nations that surrounded them (see Exod. 31. 13, 14; Ezek. 20. 12), and partly as a commemoration of their deliverance from Egyptian bondage. Wherefore "remember that thou wast a stranger in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the Sabbath day" (Deut. 5. 15). "Very probably," says Canon Cooke, "the special day of the seven, which became the Jewish Sabbath, was the very day on which the Lord brought them from the land of bondage, and gave them rest from the slavery of Egypt. If this reasoning be true, all mankind are interested in the sanctification of the Sabbath, though Jews only are required to keep

that Sabbath on Saturday." (Read Exod. 12. 14-18; 13. 3, 4; Num. 28. 17.) It is probable that great confusion existed immediately prior to the giving of the law as to the day on which the Sabbath should be observed. The idolatry and general wickedness which characterized the centuries from Adam to Moses had involved mankind in a condition of religious apathy and ignorance.

For a period of 2,000 years preceding the giving of the law on Sinai, there is no evidence of regular Sabbath keeping, though the race had the force of a divine example to keep holy one seventh of the time. The people forgot God, neglected duty, lost sight and thought of spiritual worship, and served other gods.

Moses sought to restore the worship of the true God, and to restore it in such a way as would be most impressive and helpful to God's chosen people. That in selecting the Jewish Sabbath day he selected the regular successive seventh day of human time from Adam down cannot be proved by any authority, human or divine. "There is no possible means," affirms Rev. George Elliott in his work on *The Abiding Sabbath*, "of fixing the day of the original Sabbath. The week is not the aliquot part of any other division of time, either lunar or solar. It does not, therefore, fit itself regularly into any calendar. That it should have been preserved unchanged, while the more regular calendar of months and years has undergone alteration more than once, is not for one moment to be believed."

It is evident, however, that in designating the seventh day of the week as the Jewish Sabbath, Moses had in mind the example of God's rest on the seventh day of the creative week. "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the

seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it" (Exod. 20. 11).

It must not be assumed that these words are exactly parallel to those of Gen. 2. 2, 3, which read: "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it." The best scholars generally hold that this particular seventh day which God sanctified is a vast period of time, reaching from the close of creation down to our own day, and on into the future. It is God's Sabbath, not man's, though no doubt the former is the good reason for the latter. The idea is, that as God rested on the seventh day of the creative week, so he blessed the seventh day of the human week as the particular Sabbath of the Jews.

But, even allowing the "days" of creation to be literal solar days, it would still follow that God's seventh day would not be man's seventh day. "The seventh day which God blessed in Eden was the first full day of human life, and not the seventh day; and it is certain that God did not rest from his labors on man's seventh day, but on man's first. We feel inclined then to hold with Luther, that in Gen. 2. 2, 3, Moses says nothing about man's day, and that the seventh day, which received the divine benediction, was God's own great æonian period of sabbatic rest." (Whitelaw.)

Yet, man had a time reckoning, a week, and probably a Sabbath rest, prior to the giving of the Mosaic law. There are indications of it among the patriarchs (Gen. 29. 27, 28), among the antediluvians (Gen. 8. 6-12), and back, even, to Cain and Abel (Chap. 4. 3). Profane history shows that among the ancient Persians, Indians, and Germans, the

number seven was esteemed as sacred. The Assyrians, Babylonians, Egyptians, and other nations of antiquity were acquainted with the hebdomadal division of time. The true genesis of this, we think, is to be found in the primitive observance of a day of rest in accordance with the divine example.

Allowing, then, that Adam rested with his Maker in paradise, and adopted that rest as his own on each succeeding seventh day of human time, on what day of the human week would that rest fall? Geology agrees with Genesis, that on the sixth day occurred the creation of beast, cattle, and creeping things, ending in the formation of man in the image of God. Man is the last of the geological series, such as fish, reptiles, and mammalia, and is the crown and consummation of God's creative work. His existence, then, began at or near the close of the sixth creative day, so that God's Sabbath rest was man's first full day. If he began the calculation of the week from that time, then the first day of the human week, and not the seventh, was the primitive and patriarchal Sabbath. "The holy rest day was the seventh from the first, in the count of God's works for man; but it was the first day in his created history. He appeared before his Maker on that day, in possession of all good, and in the probationary prospect of a confirmation of it forever. The day was therefore blessed and sanctified to man, as containing in its present and promised good his everlasting inheritance. No bloody rites and typical shadows had conducted him to the enjoyment of that glorious day; it arose to him as the rest of God. All was very good, and all was very satisfactory, both to God and man. But from this lofty probation he fell by transgression under the curse of the whole law. All good was lost, and all threatened evil

was incurred, and we must now keep our eyes fixed upon this day of the Lord, till its lost blessing shall be recovered through his mediation." (*Biblical Chronology*, President Akers, p. iii.)

The change of this original order of the Sabbath day by the Jews has been remarked by many discerning writers. The record of it, as given in Exod. 16, is worth a careful reading. "See," said Moses, "for that the Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place; let no man go out of his place on the seventh day." (Exod. 16. 29, 30). Now, what was this particular "seventh day?" In the opening verse of the chapter we are told that the children of Israel came unto the wilderness of Sin "on the fifteenth day of the second month after their departure out of the land of Egypt." The people were hungry, and murmured against God. Manna was immediately sent to them. It fell on the morning of the 16th, and continued to fall regularly for six consecutive nights, but on the morning of the 22d there was none. This was the Jewish Sabbath. Yet the 15th day (just one week previous) was not a Sabbath, but a secular day, for the people had traveled on that day, which they would not have done had the day been sacred. It is evident, therefore, that here we find a change of the patriarchal Sabbath. But it was not designed to be a permanent change. It was for the Jews, "throughout their generations."

Referring to this historical record in Exodus, Dr. H. C. Benson says: "It is so explicit that we are not left in doubt as to the fact that the Sabbath, as observed in the wilderness of Sin, had not been a day hallowed by the Lord

previous to that time. There had been, we doubt not, a patriarchal Sabbath, but on another day of the week."

Rev. W. H. Rogers says that "the only change of the Sabbath by God's authority is for the Jews between the giving of manna and the resurrection of Christ. The first day of the week, but always the seventh day after the six working days, was the day of the holy rest from Adam to Moses. Then Sabbatism was separated from idolatry by changing it from Sunday to Saturday among the chosen people "through their generations," 1,500 years. At Christ's resurrection expired by statute limitation this Jewish peculiarity or exceptional change, leaving the divine rule for all mankind, requiring first-day Sabbath keeping, as had been the case for the first 2,500 years of human history."

Joseph Sutcliffe, the English commentator, says that the Sabbath was changed on leaving Egypt in accordance with the declaration of Deut. 5. 3: "The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day." Commenting on Ezek. 20. 12-20, he says: "That holy day, though sanctified from the creation, had been almost lost in Egypt. It was restored by Moses as a sign of the covenant, in the increase of corn on the year preceding the Sabbath year and the year preceding the jubilee. And it is thought from Deut. 5 that the Sabbath was anticipated one day on leaving Egypt, the Egyptians having been drowned in the morning watch of the fifteenth day. If otherwise, they must have marched on the Sabbath day. In that view our Saviour has restored the Sabbath by his resurrection to the very day of rest after the creation."

All this is clear enough, yet we consider the essential

nature of the Sabbath as not a time element, a fixed and unalterable period, beginning at a specified hour of a specified day of the week, and ending in a similar manner; but rather a great spiritual idea developed through the ages of divine teaching and dealing with the race, and enforced by solemn sanctions both natural and revealed. Were it otherwise, what would become of Sabbath observers at the poles, where the "day" is six months long? And what would voyagers around the world do, who gain or lose a day in their reckoning, according as they go east or west? It was a very pertinent recommendation made by Dr. John Wallas, of Oxford, that all seventh-day Sabbatarians should make a voyage around the world, "going out of the Atlantic Ocean westward by the Straits of Magellan to the East Indies, and then from the east returning by the Cape of Good Hope homeward, and let them keep their Saturday-Sabbath all the way. When they come home to England they will find their Saturday to fall on our Sunday, and they may thenceforth continue to observe their Saturday-Sabbath on the same day with us."

PECULIARITIES OF THE JEWISH SABBATH OBSERVANCE.

IT will serve our purpose to note that as the Jews fixed upon the seventh day of the week for their Sabbath rest, so they also settled upon certain peculiar methods of observing the day, some of which would not admit of universal application.

1. They made the Sabbath rest absolute, enforcing it by national authority, defining specifically the time of it—from sunset to sunset—and making the slightest violation, even

incidentally, punishable with death. The people were not even allowed to kindle a fire on the Sabbath day. (See Exod. 35. 2, 3.) How would such a regulation answer with us who are living under the light of the Gospel, and profess to be governed by the law of love?

Yet the very fact that the Jewish regulation is not applicable to every climate of earth is a proof that it has been supplanted by a regulation that is applicable everywhere. "Man was not made for the Sabbath, but the Sabbath for man," in all his diversified conditions and circumstances.

2. It was commemorative of national deliverance. The Jew was to remember his deliverance from Egyptian bondage as often as his Sabbath day returned. (See Deut. 5. 13-15.) Those who now imitate the Jews should be equally mindful of this Jewish memorial. If they say, That memorial has no meaning to us now, and we are not bound to hold it in mind, they thereby concede that the Jewish Sabbath was not intended for every age and nation. It was for one nation, and one alone—an educational institution preparatory to the Sabbath that is universal and eternal.

To the patriarch the Sabbath memorialized the creation, and to the Jew deliverance from Egyptian bondage. Now, it would be very strange that if the Sabbath meant more to the pious Jew than it did to the patriarch, it should not signify more to us than it did to the Jew. It is not natural to expect that this one, of all religious institutions, should continue pointing back to creation, or to the facts significant to only one nation. In the dispensation of grace it must point, as all other similar institutions do, to some important spiritual truth. It must commemorate the most important of all Christian events—our redemption. Redemption is greater than creation; greater than Jewish national freedom.

"It was great to speak a world from naught, but greater to redeem." Without redemption creation would have been a curse and not a blessing to sinful man.

3. The principle of commemoration led to the institution of several Sabbaths, such as the Sabbath of weeks, the Sabbath of months, the Sabbath of years, the Sabbath of Sabbatic years, etc., a system which, if perpetuated in Christianity, would have proved an intolerable burden. And yet here again we claim that, to be consistent, the keeper of the Jewish Sabbath of days should keep the entire round of Jewish Sabbaths. Some of the early converts to Christianity attempted this, and Paul rebuked them, saying: "But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and years. I am afraid of you, lest I have bestowed upon you labor in vain" (Gal. 4. 9-11). The Christian who turns back to the Jewish Sabbath day turns to "a weak and beggarly element," and it is to be feared that New Testament instruction has been bestowed on him in vain. Many Jews themselves are more progressive than this. A prominent Jew of Chicago has already proposed to his Jewish brethren, on the broad claims of humanity, and in the interest of Jewish artisans, that at a convention of representative Jews from all parts of the world, to be held in Paris in the year 1900, the Jewish Sabbath be transferred to the national day of rest by authoritative edict. At the convention of the Reformed Hebrew Church, held a few years ago in Pittsburg, Pa., not only was circumcision handled without gloves as "a relic of barbarism," but "it was agreed that while Saturday is to be still remembered as a sort of historic monument, yet for

business convenience worship may be transferred to Sunday, while all the features of it may be so modified, according to the popular cultus, as to make it more widely attractive." Such a concession ought to put to shame persons calling themselves Christians who are as particular as the ancient Jews about "times and seasons," insisting that the Sabbath day is from Friday sunset to Saturday sunset, and that this exact time alone must forever be held sacred.

4. The day itself, rather than the spirit of it, became the important thing. The civil and ceremonial observances were more than the spiritual rest or worship. This was the trouble with the Jews. They rested everything upon the outward observance, and when our Lord came he had to cut right through many of their traditions and customs, and revolutionize the whole inner life. In no particular did he do this more thoroughly and strikingly than in respect to the Jewish Sabbath. Many Jewish peculiarities, like the passover, the feast of the weeks, the feast of the tabernacles, the Aaronic high priesthood, the annual atonement, the various offerings and oblations, the showbread, the ceremonial purifications, the special penalties by which certain laws were enforced, were all utterly abolished by Christianity; they were mere shadows of good things to come, but the Sabbath, like marriage and the principle of the ministry, was not abolished, though it was changed to suit the Christian system. The corrupt glosses of Jewish tradition were stripped off from it, and only the holy principle remained.

Says the apostle Paul: "For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new

covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people" (Heb. 8. 7-10). The first covenant, then, was that made to Moses on Sinai, consisting of circumcision, Sabbath *days* (not the Sabbath rest itself, for that was a permanency in religion before Moses was born), priesthood, sacrifices, and offerings for sin. The second covenant was a spiritual covenant, which had its fulfillment, or the beginning of its fulfillment, in the advent and ministry of Christ. This subject will be treated more fully in the next chapter.

THE JEWISH SABBATH ABOLISHED.

ONE stupendous fact open to every observer towers above all arguments to-day, and that is, The Jewish Sabbath is abolished and the Lord's Day is established. This is not a thing yet to be done; it is already accomplished. The truth of it confronts you wherever you go. Sunday is now the Sabbath day the world over, and has been from time immemorial. By some cause, in some age, this effect has been produced, and it is incumbent upon the opponent of the Sunday Sabbath to account for it.

Seventh-day Adventists are fond of asserting that the Pope of Rome changed the day. This is more flattering to the pope than to the rest of mankind. But flattery is all

there is of it. History does not support the assertion. Everybody is familiar with the pretensions of Romanists, that their Church originated with Christ and the apostles, and that any change made by the apostolic Church was made by the Catholic Church. They therefore defend Sunday, or our Lord's Day, as the true Sabbath "by apostolic tradition." In asserting, as Adventists do, that the change was made by apostate popes hundreds of years after Christ, they misrepresent the teachings of Catholics and betray their own ignorance of history. The pope did not change the Sabbath. He could not have done it had he sought to do so. A higher than human authority was necessary to effectuate such a change. Mankind are not such fools as to permit a revolution of religious faith by papal bull alone. This earth has always contained a vast number of intelligent people who were not Romanists, and they would not have allowed so momentous a change to take place without a protest which history would have recorded.

Besides all this it is easy to trace the change far back of popes and priests and their dupes, even to the ministry of our Lord himself.

Two great facts are plainly discernible in our Lord's relation to the Sabbath.

1. He himself respected it as an institution, and was careful to say or do nothing which would tend to lessen its hold upon popular favor. He knew that the Sabbath as an institution was designed by God for perpetual observance, and his aim was to purify it from Jewish austerities under which it had become a heavy yoke, and fit it up for joyous observance throughout the era he was ushering in.

Jesus honored the Sabbath on all occasions. He never violated its sanctity, though he did bring it back to its

genuine spirit and design. On eleven recorded occasions he manifested his spirit and doctrine in respect to the Sabbath. (See Matt. 12. 9-21; Mark 6. 1-6; Luke 4. 16-22, 31-37, 38-41; 6. 1-5; 13. 10-17; 14. 1-6; John 5. 5-18; 7. 21-23; 9. 1-41.) A careful examination of these passages will show that our Lord honored and kept the Jewish Sabbath while it was in vogue, and that he did nothing upon the Sabbath day which he could not successfully defend by appealing to the Mosaic law. Even the scribes and Pharisees had nothing to say against his loyalty to the Sabbath until they had formed the purpose to be rid of his teachings and influences at any cost, and were casting about for some pretext as a basis for an accusation. Jesus Christ by word and deed taught that the Sabbath in all essentials is of perpetual moral obligation. He exalted it, maintained its sanctity, and paved the way for the changes which he proposed to effect in the time and manner of its observance.

2. Our Saviour taught that "the Sabbath was made for man," and proclaimed himself "Lord of the Sabbath." This was a very important doctrine. It prepared the way for the gradual revolution which afterward occurred. Had he taught that man was made for the Sabbath he would have effectually blocked the way against any change either as to the day itself, or as to any customs originating in the Mosaic law. But conscious of an express mission to make the Sabbath what it should be, and to give it a new hold upon the affections of mankind, he proceeded to strip it of the erroneous notions and false glosses of the Jewish doctors, and to enthrone it in popular regard as the day of privilege and benefits. Time and again he condemned the narrow-minded, carnal scrupulousness of the Jews in their

Sabbath observance, and pointed out the true nature and intent of the Sabbath law. (Read Matt. 12. 1-8, 9-14; Mark 2. 27; John 7. 22, 23.) Jesus was preparing the way for the teachings of Paul in Gal. 4. 8-11; Col. 2. 16, 17.

Nothing can exceed the error and absurdity of the Jews in their manner of observing the Sabbath. They made the law an excuse for selfishness, laziness, and inhumanity. They used it as a cloak for covering innumerable sins of omission. They excused themselves, for instance, from offices of piety and charity to their neighbor, and held that no ointment should be applied to a wound on the Sabbath, nor any attempt be made to cure a chronic disease. No wonder that Jesus chose the Sabbath day for many of his noblest miracles of healing, or that he selected chronic complaints as the customary objects of his compassion. His object was to sweep away the rubbish of human tradition which perverted the true design and encumbered the real duties of the Sabbath.

Among the thirty-nine kinds of work prohibited on the Sabbath day were such trifling things as these: "Taking two stitches," "twisting two threads," "untangling two threads," "making a knot," "untying a knot," "writing two letters of the alphabet," "carrying a thing [even a mouthful of milk or a piece of food as large as a dried fig] from one place to another," etc. And among the supplementary prohibitions were enumerated a great many seemingly innocent things, such as getting on an animal's back, holding a consultation, setting apart the tithe, instructing children, caring for the sick, succoring the afflicted, relieving the distress of dumb brutes, etc. (See *Palestine in the Time of Christ*, pp. 350-354.)

The fanatics of our day who would fain restore the Jew-

ish Sabbath should pause and consider the burdens it imposed. It cost the blessed Saviour his life to deliver the people from this galling yoke. Blessed be his holy name, that he accomplished so benign a mission, giving to the world a Sabbath law of love and charity, and a Sabbath day of sweet memories and beautiful rejoicings.

It is significant that these people who exhibit fondness for the abolished Sabbath day are themselves almost as gloomy and restless as were the old Jews whom the Saviour reprobated. Sabbatarians are notoriously fidgety and sensitive. They are always courting an argument, perennially iterating the proofs of their faith, striving as it were to satisfy themselves in a belief which admits of no satisfaction. The Christian view of the Sabbath law is the only view which brings rest to the spirit and entire satisfaction to the thoughtful mind. Sabbatarians who have finally been brought to see the error of their ways have confessed as much as this. Thus Rev. D. M. Canright, once so prominent in Adventist circles, but now happy in the true Sabbath rest, says: "Almost universally Christians regard Sunday as a sacred day. Do they offer for this any adequate reasons? Yes, indeed, and those which have been satisfactory to all the best and ablest Christians the Church has ever had. After keeping the seventh-day and extensively advocating it for over a quarter of a century, I became satisfied that it was an error, and that the blessing of God did not go with the keeping of it. Like thousands of others, when I embraced the seventh-day Sabbath I thought that the argument was all on one side, so plain that one hour's reading ought to settle it, so clear that no man could reject the Sabbath and be honest. The only marvel to me was that everybody did not see and embrace it.

“ But after keeping it twenty-eight years, after having persuaded more than a thousand others to keep it; after having read my Bible through, verse by verse, more than twenty times; after having scrutinized, to the best of my ability, every text, line, and word of the Bible having the remotest bearing on the Sabbath question; after having looked up all these, both in the original and in many translations; after having searched in lexicons, concordances, commentaries, and dictionaries; after having read armfuls of books on both sides of the question; after having read every line in all the early fathers upon this point, and having written several works in favor of the seventh day, which were satisfactory to my brethren; after having debated the question for more than a dozen times; after seeing the fruits of keeping it, and weighing all the evidence in the fear of God, I am fully settled in my own mind and conscience that the evidence is against the keeping of the seventh day.” (*Seventh-day Adventism Renounced*. A very helpful book. P. 185.)

It is within the power of every Seventh-day Adventist, from his own free choice, to investigate the truth, break away from his errors, and become just as settled and happy in Sunday keeping as Mr. Canright is. The evidence is within the reach of all and the path of duty lies open.

History shows that Sabbatarianism is an utter failure at best. In England, over three hundred years ago, some zealots tried earnestly to revive the Jewish Sabbath, but scarcely a remnant of their following remains. “ The cause is evident; God is not in it. It comes to naught every time it is tried.” (Canright.)

It is two hundred and thirty years since the Seventh-day Baptists began teaching this doctrine in America, but they

have not prospered much, especially as compared with the regular Baptists and other first-day Christians. It is nearly fifty years since the Seventh-day Adventists began their work. They have been very zealous and self-sacrificing—especially the common people among them; why is it that we never hear of their leaders contributing their jewels and watches for the propagation of their cause?—but they are not numerous; their membership does not exceed forty or fifty thousand. They do their best to succeed, but their doctrines are not attended by Gospel power. We believe that their few accessions come from efforts to unsettle other Christians, rather than from evangelistic work. Surely a true man or woman of God, who has squandered strength in trying to establish the unestablishable ought to turn from so manifest an error ere the spirit takes its flight to the Judge of quick and dead.

Let us look further into the inspired evidence that the Jewish Sabbath was abolished with the ushering in of the Christian era. First, we will restate the fact that the old covenant containing the seventh-day law is done away. Read Jer. 21. 31-34, and see how he prophesied that a new covenant, not according to the old one, God would make with his people. Then turn to Heb. 8. 6-13, and read how Paul quotes Jeremiah, and claims that the Gospel covenant fulfills the old prophecy. If you wish to understand exactly what the old covenant was, turn and read Exod. 19 to 24, and then Deut. 4. 12, 13; 5. 2, 3. Paul says that this old covenant made with the fathers is “done away,” “abolished.” Read 2 Cor. 3. 3-14. The law of God is now written by the Spirit of God in the heart. It includes all that is of moral force in the old code, and is adapted to the Gospel age and the universal character of the Christian religion.

In Gal. 4. 21-24 the apostle makes this truth yet more emphatic and clear. Abraham had two sons, one by a bondmaid, the other by a free woman. The son of the bondmaid represents the old covenant with its burdensome Sabbath law, while the son of the free mother represents the new covenant with its new Sabbath day, and its new summary of the Decalogue, namely, "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself." Paul says: "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (Gal. 5. 1). There is not one jot or one tittle of the essence of the moral law done away in Christ, but there is an abrogation of all that was merely transitory, educational, local, and Jewish.

We have shown that the Sabbath was made for man; that it was originally granted him as a boon; that it was intended for his repose from worldly toil; that it was not for the Jew merely, but for man as man, in every age and clime where the religion of Jesus should be preached. Paul's teachings show that the Jewish Sabbath is forever abolished, and that the Lord's Day is the true Sabbath adapted to this universal end.

The Jewish Sabbath is no more in force since than it was before the Mosaic economy. The Mosaic sacrifices, ceremonial laws, judicial statutes, the signs and badges of the national covenant, the times and seasons of the old ritual, the limitations of days, and the whole manner and tone of Jewish worship are forever gone. These are "carnal ordinances," "a yoke which neither our fathers nor we were able to bear." They are gone. They are "blotted out." The handwriting of ordinances is taken out of the way, nailed to the cross. "Let no man therefore judge you in

meat, or in drink, or in respect of a holyday, or of the new moon, or of the Sabbath days: which are a shadow of things to come; but the body is of Christ." (Col. 2. 14-17.)

We have a new Sabbath day. Paul preached on this new day. He also preached on the Jewish Sabbath day. Like his Lord and Master, he could boast that he had done nothing "against the law of the Jews" (Acts 25. 8), and that he had "committed nothing against the people, or customs of our fathers" (Acts 28. 17). He respected their customs as long as he could, and took advantage of their places and seasons of worship to declare unto them "a more excellent way." Yet he inaugurated the new Sabbath, and was invariably found with his fellow-Christians performing acts of worship on that day. Read Acts 20. 7: "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow." Here four important facts are stated: 1. It was Sunday. 2. The disciples met as usual on that day to "break bread," which was distinctively an act of Christian worship. 3. Paul preached a Gospel sermon, which, with other services, lasted until midnight. 4. The next day was a secular day, on which the apostle could lawfully depart. This entire text is a deadly blow to Sabbatarianism. So also is 1 Cor. 16. 1, 2. Here the apostle incidentally mentions the observance of the Lord's Day as a matter of course, not to give directions about the day itself, but to emphasize certain additional duties which were to form an important part in the sanctification of it. The passage proves that the first day of the week was the constant day of the Church's assembling.

The apostle also remarks that he had given the same orders to other churches, notably to the church in Galatia.

Thus it is clear that within a short period after the Saviour's resurrection the Lord's Day was generally acknowledged. It was celebrated by Christians before the New Testament was written, and is referred to in the New Testament books as already established. There can be no doubt that this new custom began upon the authority which the apostles received from Christ, and from the plenary inspiration of the Holy Spirit. And the custom was tremendously influential, too. Gradually it supplanted the Jewish habits. It was as much of a protest against Judaism as the Jewish Sabbath had ever been a protest against idolatry. Indeed, the Christian custom combined the two features. The Lord's Day was an open protest against atheism and idolatry on the one hand, and against Judaism and superstition on the other. By observing it the apostles publicly professed their belief in the three grand articles of their creed—"In God the Father Almighty, Maker of heaven and earth," who at the creation instituted a day of rest; "and in Jesus Christ his only Son our Lord," who rose on this day and drew to it the season of sacred joy characteristic of the new Sabbath; and "in the Holy Ghost," who on that day descended upon the infant Church to qualify its members for service, and to be their abiding Comforter and Guide. More upon this subject in the succeeding chapter.

THE FIRST DAY RESTORED.

HAVING shown that the true Sabbath means holy rest unto the Lord, and is perpetuated in the fourth commandment, which all true Christians seek to obey; and having indicated that the seventh-day Sabbath was peculiar to the Jewish system and has passed away, we now proceed to

consider the inauguration of the Christian system and the establishment of the Lord's Day.

"At the opening of the Christian economy," says Dr. A. L. Stone, "the whole state of the Church underwent a revolution. In some way, or to some extent, almost everything was changed. The Mediator of the covenant was changed, Moses for Christ. The law was changed, the Levitical for the Evangelical. The high priesthood was changed, that of Aaron for that of Jesus. The promises were changed, those which looked primarily to temporal blessings for those which looked directly to eternal. The worship was changed, the stately and splendid rites of the temple for the simple and spiritual forms of the Church. The sacraments were changed, the passover for the Lord's Supper, and the bloody seal of circumcision for the unbloody laver of baptism. The whole dispensation was changed, that of the law and works for that of 'grace and truth.' With all these changes, then, everything else made thus new, is it wonderful that the *day* of the Sabbath was also changed?" Is it wonderful, especially in view of the fact that right along through the whole Mosaic administration there had been a preparation and prophecy of it? What was the institution of the Pentecost but a preparation for the coming Christian Sabbath? It occurred immediately following the completed Israelitish Sabbath, or, in other words, the closed series of seventh-day Sabbaths, and the Israelites were commanded to observe it. It was, indeed, a Sabbath in itself, ordained by the fiat of God, and not occasioned by any local event of Jewish history. "It was allowed to be known only as a token of the completion of the full series of the Mosaic seventh days, evidently signifying that when that dispensation was really completed

its antitype would be found in a divine manifestation greater than that of Sinai—the day of a better covenant. . . . It was a greater day than the Jewish seventh-day Sabbath. It was the festival day. For it the tribes had gathered at the sanctuary. The previous Sabbath found them there simply because it preceded the festival. On that Sabbath everyone looked forward to the festival. The festival day also was a Sabbath without the restriction of the seventh day. Both Sabbaths were celebrated by convocations. But the festival Sabbath added to the convocation the sacrificial feast." (*Eight Studies in the Lord's Day.*) Beautifully, therefore, did the feast of the Pentecost prepare the mind for the greater Sabbath which was again dawning upon the world.

The Pentecost was a joyous feast. The Sabbath was designed to be a day of holy rest and joy. But on the Jewish Sabbath the Saviour lay under the power of death. It was to his disciples a day of restlessness and gloom. The remembrance of that day would always be to them grievous. The thought of the agony, the cross, the bitter cry, the expiring groan, and the awful sepulcher could only create a feeling of sorrow. For evermore the Jewish Sabbath day was despoiled of its gladness to the Christian heart. There must be a change, and what better day than the original first day, that blessed first day when our Lord burst the bars of death and rose triumphant from the tomb? The resurrection is preeminently a joyful event, and from the moment it occurred the first day of the week became the only fit day for the celebration of the Sabbath of rest and joy.

Taking advantage of the revised reading of Matt. 28. 1, which reads: "Late on the Sabbath, as it began to dawn

toward the first day of the week," some Sabbatarians have assumed that "late on the Sabbath" means late on Saturday afternoon, and consequently that Jesus rose on the seventh day instead of the first. This theory requires but few words to explode it.

Christ himself predicted (see Matt. 12. 40) that he should be three days in the bowels of the earth. If he arose on Saturday, he must have been crucified on Thursday instead of Friday, which is contrary to Scripture. Nothing is more explicitly taught than that he was crucified on the day before the Jewish Sabbath, as see Matt. 27. 62, "Now the next day that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate;" this compare with Mark 15. 42-47, "Now when the even was come, because it was the preparation, that is, the day before the Sabbath, Joseph of Arimathea, an honorable counselor, which also waited for the kingdom of God, came and went in boldly unto Pilate, and craved the body of Jesus. . . . And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulcher which was hewn out of a rock, and rolled a stone unto the door of the sepulcher. And Mary Magdalene and Mary the mother of Joses beheld where he was laid;" 16. 1, "And when the Sabbath was passed," etc. Also compare with Luke 23. 54-56. He was therefore taken down from the cross on Friday, and rose again, as he said, "on the third day." According to Matt. 16. 21; 17. 23; 20. 19; and 26. 61, it will be conceded by all fair-minded interpreters that "after three days" must be interpreted according to the oft-repeated declaration "on the third day," and in harmony with the facts as recorded.

The phrase, "late on the Sabbath," can only mean "at

the end of the Sabbath, as it began to dawn toward the first day of the week." The best lexical authorities show this. Take one or two:

Greenfield's Greek Testament—*Opse de sabbaton*, "late in the Sabbath—after or at the end of the Sabbath." (Matt. 28. 1.)

Dounegon—*Opse*, "late, too late; properly after, hence with a genitive—long after. *Opse ton Troikon*, long after the Trojan war."

Robison—New Testament Lexicon gives *opse* with a genitive, "at the end of—at the close of—after." (Matt. 28. 1.) "At the end of the Sabbath, that is, after the Sabbath, the Sabbath being now ended."

Groves—*Opse*, "late in the evening—a long time after—at length."

Bagster—*Opse sabbaton*, "after the close of the Sabbath."

The four evangelists, taken together, give a harmonious account of the Saviour's rising "early the first day of the week."

John says: "The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulcher" (chap. 20. 1).

Again: "Then the same day at evening, being the first day of the week, came Jesus," etc. (chap. 20. 19). These two passages together render John's testimony irrefutable.

Luke also says: "Upon the first day of the week, very early in the morning, they came unto the sepulcher" (chap. 24. 1).

Mark says: "Very early in the morning, the first day of the week, they came. . . . Now when Jesus was risen early the first day of the week" (chap. 16. 2-9).

This evidence is overwhelming. All four evangelists are

agreed that the resurrection occurred in the morning, at the hour of dawn, when night was receding and day advancing. There is no break in this divinely inspired chain. It will hold the truth forever. All ripe scholarship attests this view. It cannot be overthrown.

Any other interpretation involves in inextricable difficulties. If the resurrection occurred on Saturday evening before dark, then the story of the guards (Matt. 28. 13), "His disciples came *by night*, and stole him away while we slept," has absolutely no significance at all. Equally meaningless is the account of the women going to the sepulcher early in the morning to embalm the body of Jesus, and surprised to find the sepulcher empty, when they knew the evening before that he had risen.

We brand the theory that Christ rose from the dead on Saturday evening as unscriptural, absurd, and wickedly false.

The question has been asked whether the Lord's Day is the subject of any Old Testament prophecy. Bishop Horne thinks it is. He calls Psalm 118 "a triumphal hymn sung at the resurrection of the Messiah." In it the Church says: "Open to me the gates of righteousness [places of worship]: I will go into them, and I will praise the Lord. . . . The stone which the builders rejected is become the headstone of the corner. . . . This is the day which the Lord hath made; we will rejoice and be glad in it." Rev. William Armstrong remarks upon these passages:

- “ 1. The builders reject the stone, and crucify our Lord.
- “ 2. The disciples rejoiced, not when he was laid in the grave, but on his resurrection day.

“ ‘And while they believed not for joy’ (Luke 24. 41), ‘did not our heart burn within us?’ (verse 32.) It was

on this day that the disciples were glad, because they saw the Lord (John 20. 19). At this time he referred them to what was written of him in these psalms (Luke 24. 44). At this time he built his Church, of which he was the corner stone. He was seen to be the chief corner stone on his great day of triumph—the resurrection day. It was then, and is now, the day of worship and joy to the Christian Church."

St. John, in his gospel (chap. 20), relates certain particulars of the resurrection morning, and the sanction which our Lord gave to the first day of the week as the newly appointed Sabbath of Christendom. After detailing the occurrences of the resurrection, the nineteenth verse opens with, "Then the same day at evening, being the *first day of the week*, when the doors were yet shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you." After giving them certain instructions, and breathing upon them the Holy Ghost, he withdrew and was not seen again that week. Then in the twenty-sixth verse we are told that "after eight days" (being the second first day after the resurrection), "again his disciples were within, and Thomas with them; then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you." What peace is this so oft reiterated but the peace of a diviner Sabbath than had hitherto dawned upon man?

That this meeting was on Sunday is evident from the following considerations: He had met with them the previous Sunday evening. The words "after eight days" are to be understood the same as the expression "after three days" (Mark 8. 31). Jesus died Friday, laid in the grave Saturday, and arose on Sunday. Each portion of a day

counts as one day. This was the prevailing custom. In like manner the phrase "after eight days" must be understood as meaning "on the eighth day," counting the preceding Sunday as one day and the present Sunday as another. "The eighth day" was a common term for the resurrection day among all the early Christian writers.

After convincing Thomas of his actual identity as the risen Lord, and giving many unrecorded signs of the new kingdom now established, Jesus again withdrew, and his third appearance was to the disciples at the Sea of Galilee (John 21. 1-14). Three more first days passed before the ascension, and though we are not told whether our Lord appeared on any or all of them, we are informed that he appeared three times, once to five hundred brethren besides the apostles, once to James, and once to all the apostles (1 Cor. 15. 4-8).

"It was not accident," says Dr. Nesbit, "but a divine purpose and arrangement, that brought Christ from the grave on first day, and that made after-revelations of himself to the disciples—perhaps all of them—first-day events. The post-resurrection appearances of Christ are recorded; six of the ten on first day; five on resurrection day itself; and one on next first day. Indeed all the recorded appearances of our risen but unascended Lord, whose dates are ascertainable, were on first day, and not one on seventh day. This is very remarkable. The risen Jesus selected first days, never seventh days, in revealing himself to the disciples." (*The Sabbath of the Bible*, p. 108.)

Thus the resurrection day and the first day were constantly associated with the bodily appearance of the Master. And after the ascension, it being the seventh Sunday after the resurrection, the day of Pentecost, the

disciples were again assembled "with one accord," "for prayer and supplication," when Jesus shed upon them the promised Comforter, the fullness of the divine Spirit, which was ever after to characterize the covenant then in force. That the day of Pentecost fell on Sunday has always been held. The command for its observance indicates this: "Ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave offering; seven Sabbaths shall be complete: even unto the morrow after the seventh Sabbath shall ye number fifty days" (Lev. 23. 15, 16).

The day after the seventh Jewish Sabbath could be none other than the first day, or Sunday. The word *Pentecost* means *fiftieth*. All authorities agree that it fell on Sunday. "That the day of Pentecost fell on Sunday is undeniable, because the resurrection of Christ was upon a Sunday, and Pentecost was the fiftieth day from the resurrection!" (Bramhall's *Works*, v, 51). How important this day. How powerful the preaching that began upon it! How purifying the baptism of the Holy Ghost which fell upon it! How significant the first fruits of salvation which were then gathered! How sweet the rest which was then instituted!

This is the "rest that remaineth." This is the day "now sacred to Father, Son, and Holy Ghost," gathering into itself the memory of the three great works of the Trinity—creation, redemption, and spiritual baptism—and pouring forth for Christians the fullness of his manifold grace. "Thus by *example* did Jesus hallow the first day of the week as a divine rest for Christians, throughout the evangelic age, and by the authority of a God sanctioned the change so made."

But some people profess to be dissatisfied with the exam-

ple alone, and ask for the express command. They say, "Show us the written authority for the change. Point us to the plain command of Jesus, and we are content." But this requirement is absurd. There is no express command on record for the abolishment of circumcision, yet it is done away. There is no express command to substitute the Christian Church for the synagogue, yet it is done. There is no record of a command to displace the passover by the Lord's Supper, yet the change occurred. No direct command can be found for women at the Lord's table, but they are there. The fact is, that Christianity accomplished some of its mightiest revolutions by personal example and growth rather than by formal command and sudden change. Jesus taught his disciples many things that are not left on record, and his *example* in reference to the first-day Sabbath has substantially the force of a written commandment.

The apostles were all faithful in emulating that example. Their *practice* from that day on proves that they had the authority of their Master for the new order of things. Otherwise there would have been expressed dissent, and a division in the Church. Such a result would have been inevitable.

During the entire ministry of Paul the disciples, following the clearly indicated will of their Master, "came together on the first day of the week to break bread" and to listen to the preaching of the Gospel (Acts 20. 7). Here we see how this first great Christian missionary, with other distinguished ministers and the church at Troas, in A. D. 60, utterly ignored the seventh-day Sabbath and kept the Lord's Day. About the same time Paul gave orders to the churches at Galatia and Corinth concerning "the collection

for the saints," which unmistakably show that their assemblies were all held on "the first day of the week" (1 Cor. 16. 1, 2). Again, in his letter to the Colossians, he says: "Let no man therefore judge you in meat or in drink, or in respect of a holyday, or of the new moon, or of the Sabbath days: which are a shadow of things to come; but the body is of Christ." All these things Christians were to discard, because, belonging to the old covenant, they were absolved. The Jewish day had gone with the Jewish economy, with all its false restrictions and associations begotten by the traditions of the Jewish teachers, but the spiritual fact remained and was carried back to primitive simplicity, coinciding exactly with the pure teachings of Christ and his apostles.

A change of this covenant was a foreordained event when Moses came down from the mount with the covenant in his hand. Says Paul, in 2 Cor. 3. 13: "Moses put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished." The veil used on this occasion was to conceal from the Jews the manifest destiny of that first covenant. Paul goes on to say: "Their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the Old Testament, which veil is done away in Christ." At the first interview of Christ with his disciples after the resurrection, he expounded the things concealed by the veil, hidden in himself, beginning at Moses and all the prophets, by which the disciples understood that the first covenant of circumcision, Sabbath days, priesthood, sacrifices, and offerings for sin, had served out their appointed time, were henceforth to have no force; in a word, to be as though they had never been.

THE LORD'S DAY.

THERE is no record that the apostolic Christians ever met by themselves for the purpose of religious worship on the Jewish Sabbath day. They did often meet with the Jews on their Sabbath, but it was for the purpose of making known the truths of the Gospel. It was Paul's custom to go into the Jewish synagogues on the seventh day and urge upon the people the doctrine of Christ's resurrection and of salvation through his name. (See Acts, 13th, 14th, 15th, 16th, and 17th chapters.) At Thessalonica he continued for three succeeding Sabbaths reasoning "with them from the Scriptures, opening and alleging, that it behooved Christ to suffer, and to rise again from the dead." Such questions as the wanderings of Israel in the wilderness, the division of their land by lot, the appointment of judges over them, the appointment of David as king, the promise of the Saviour, Jesus, the preaching of John, the coming of Christ, and his sufferings and death, his resurrection by divine power, the glad tidings to be declared through the fulfillment of promises made unto the fathers, justification by faith, the abolition of circumcision and other customs required by the law of Moses. That the Sabbath question entered into Paul's reasonings on these occasions is very evident from Rom. 14. 1-6. Some were "weak in the faith," and it was Paul's wish that such be not received "to doubtful disputations." "One man," he said, "esteemeth one day above another; another esteemeth every day alike. Let each man be fully assured in his own mind." Paul knew that the Jewish Sabbath day would go down but slowly, like some other peculiarities of the Jewish system, and it was his aim, for the sake of the conscientious

Jewish converts, to produce a feeling of great liberality upon the question. Yet he was decided himself, and continued all through his ministry to meet the Christian churches on the first day of the week, and to preach the doctrine of the new dispensation with great earnestness and power. (Acts 20. 7, 16; 21. 4, 21, 28; 28. 23-31.)

The Rev. Daniel Wilson, of England, afterwards Bishop of Calcutta, says:

“ We have no express prohibition of the Jewish, nor injunction of the Christian Sabbath. It was a matter subordinate, and was now to make its way by force of circumstances and the tacit influence of the apostles’ doctrines. On the question of the Jewish ceremonies indeed controversy arose, circumcision and keeping the law of Moses were made the occasion of supplanting the great doctrine of justification. But where no dispute arose, where all observed one day in seven for religious rest, where no yoke was attempted to be imposed on the Gentiles, the apostles were ‘gentle as a nurse cherisheth her own children.’ The Jewish converts were allowed to observe the Mosaic Sabbath. The Gentiles who had previously celebrated their pagan festivals, renounced these on their conversion for the holy rest of the Lord’s Day. They spontaneously kept the Christian Sabbath as a natural duty.”*

Here we see that the Gentile converts not only renounced their pagan customs, but also turned from the Jewish Sabbath to the first-day Sabbath, and this, too, while the greatest liberty of choice was allowed to all, proving beyond question that the new first-day Sabbath was then considered distinctively Christian.

* *Divine Authority and Perpetual Obligation of the Lord’s Day*, p. 133.

At length God formally manifested his will respecting the new order of things by inspiring St. John to designate the first-day Sabbath by its proper name—"Lord's Day" (Rev. 1. 10)—plainly signifying that the day had already obtained a particular name, which proves that it had become a day of general observance. Just as the supper that displaced the paschal feast was called the Lord's Supper, even so this day that displaced the Jewish was called the Lord's Day. On this stated day the primitive Christians always convened for their worship, and so well known was their custom in this respect that one of the ordinary questions put by persecutors to the Christian martyrs was, "Hast thou kept the Lord's Day?" To which the usual reply was given, "I am a Christian; I cannot avoid it."

Some have expressed wonder why the term "Lord's Day" is only once mentioned in the New Testament. They might also wonder why the expression "seventh day" is only once mentioned in the Old Testament prior to its designation as the Jewish Sabbath.

"The Book of Genesis," says a learned author, "in its relation to the sacred seventh day, presents some remarkable parallels to the New Testament in its treatment of the Lord's Day. The Lord's Day is so styled in the New Testament once; the seventh day in Genesis once. The event to which the Lord's Day refers is clearly described in the New Testament; the event to which the seventh day refers is equally clear in Genesis. The action of our Lord in observing the week in his abstention, and in glorifying its boundary day by his manifestation, answers to the action of the Creator who observes the week in the development of his cosmos, and crowns the seventh day with his per-

sonal benediction. In the New Testament there is no formal command to observe the Lord's Day; in Genesis, no formal command to observe the seventh day. But as the observance of the Lord's Day, after the close of the New Testament canon, throws light upon the few allusions in the text, so the observance of the seventh day, after the close of Genesis, and before the enactments of Sinai (see Exod. 16. 22-30), throws light upon the earlier records. Nevertheless, alike in the New Testament and in Genesis, the facts of the actual observance of the sacred days are stated incidentally, not directly, as though the author of Holy Writ intended that their meaning should be yielded up to those of later times, prepared by the discipline of the ages to use it. On their earliest readers (or reciters) the impression which induced them to maintain their sacred day was made by something more than this bare record." (*Eight Studies in the Lord's Day*, a highly suggestive and readable book.)

THE LORD'S DAY IN HISTORY.

THE post-apostolic writers uniformly speak of the Lord's Day as an established Christian institution, and do not hint at the necessity of defending it. It is manifest that they received it "with all the sanction of primitive Christian usage, with the full consecration of the Master himself."

Ignatius, a disciple of John, who wrote about A. D. 100, in his epistle to the Magnesians, in making a contrast between Judaism and Christianity, goes on to say: "If those who were concerned with old things have come to newness of hope, no longer keeping (Jewish) Sabbaths, but living according to the Lord's Day, in which our life has arisen

again through him and his death, . . . how can we live without him whom the prophets waited for as their teacher, being in spirit his disciples?" Again, he called the Lord's Day the "queen and chief of all days," and says: "It is presupposed that even the Jews who have come over to Christianity substituted Sunday in place of the Sabbath." (We wish to observe here that Dr. Lightfoot, Bishop of Durham, in his recently published work on the Ignatian Epistles, has triumphantly vindicated the oft-disputed genuineness of the shorter Recension in which the above quotations appear, and in this he is powerfully supported by Harnach. Rejecting the longer Greek Recensions as fabricated in the fourth century, and the Curetonian Epistles as a harmless collection made about the year A. D. 400, or somewhat earlier, Harnach says: "There remains therefore the shorter Greek Recension of the Epistles. Whether these Epistles are genuine or not is one of the main problems of early Church history. . . . After repeated investigation the genuineness of the Epistles seems to me certain. I hold the hypothesis of their spuriousness to be untenable. In this conclusion I agree with Lightfoot, and I also thank him for having removed many difficulties in detail which I had previously felt.")

Chapter xiv of *The Teachings of the Apostles*, which is supposed to have been written about A. D. 125, opens with this direction to the saints: "But on the Lord's Day do ye assemble and break bread, and give thanks, after confessing your transgressions, in order that your sacrifice may be pure." There is no reference to the Jewish Sabbath in the entire document.

Irenæus, a disciple of Polycarp, who was a disciple of John, and who lived in the second century, says: "On the

Lord's Day every one of us Christians keeps the Sabbath meditating in the law, and rejoicing in the works of God."

Justin Martyr, A. D. 138, writes very clearly of the new order of things. He says: "On the day called Sunday there is a gathering in one place of all who reside either in the cities or in the country places, and the memoirs of the apostles and the writings of the prophets are read" (*Apology* i, 67). He goes on to give reasons for keeping this day, namely:

"Because it is the first day on which God, having wrought a change in the darkness and matter, made the world; and Jesus Christ, our Saviour, on the same day rose from the dead. For he was crucified on the day before that of Saturn (Saturday); and on the day after that of Saturn, which is the day of the Sun, having appeared to his apostles and disciples, he taught them these things, which we have submitted to you also for your consideration."

This statement of Justin Martyr is of priceless value in its bearing upon the truth that Jesus himself taught his disciples by word of mouth, as well as by example, to observe the first day of the week. There is no evading Justin's plain declaration, that "*he taught them these things.*"

Melito, Bishop of Sardis, according to Eusebius, wrote a work on the *Lord's Day*, about A. D. 170, and Dionysius, Bishop of Corinth, about the same date, wrote a letter to Soter, Bishop of the Church of Rome, in which occurs this statement: "To-day we have spent the Lord's holy day, and in it we have read your epistle."

Tertullian, of Carthage, who wrote largely about the second century, made many references to the new Sabbath. Here are specimens: "Sundays we give to joy," "to observe the day of the Lord's resurrection." "If we spend Sunday

in rejoicing it is from a different reason than sun worship ; we are also distinct from those who spend Saturday in idleness and feasting, leaving the ancient Jewish custom of which they are ignorant." "We celebrate Sunday as a joyful day. On the Lord's Day we think it wrong to fast," etc. These quotations from Tertullian are important as showing the willful error of those modern writers who seek to prove that the primitive Christians apostatized from the apostolic faith and practice, and fell in with the pagan custom of sun worship. Tertullian says plainly that their Sunday observance was from a very "different reason than sun worship." Speaking to the nations still in idolatry, he defended the Christian Sabbath, or Lord's Day, by an appeal to their own customs :

"Others with greater regard to good manners, it must be confessed, suppose that the sun is the god of the Christians, because it is a well-known fact that we pray toward the east, or because we make Sunday a day of festivity. What then? Do you do less than this? Do not many among you, with an affectation of sometimes worshiping the heavenly bodies, likewise move your lips in the direction of the sunrise? It is you, at all events, who have even admitted the sun into the calendar of the week ; and you have selected its day (Sunday) in preference to the preceding day as the most suitable in the week for either an entire absence from the bath, or for its postponement until the evening, or for taking rest, and for banqueting. By resorting to these customs you deliberately deviate from your own religious rites to those of strangers. For the Jewish feasts are the Sabbath and the purification, and Jewish also are ceremonies of the lamps, and the fasts of unleavened bread, and the 'literal prayers,' all which institutions and practices are

of course foreign from your gods. Wherefore, that I may return from this digression, you who reproach us with the sun and Sunday, should consider your proximity to us. We are not far off from your Saturn and your days of rest."

These quotations, we repeat, prove that the early Christians who observed Sunday, and were claimed by the heathen to be sun worshipers, very emphatically denied the accusation. They observed Sunday, but, unlike the heathen, they did it to commemorate Christ. Their pure forms of Christian worship were as far removed from idolatry as ever were the religious observances of "the chosen people."

In the second century the Lord's Day was universally observed. The Jewish Christians ceased to observe their Sabbath after the destruction of Jerusalem. Dr. Schaff clinches the nail upon this point when he says: "The universal and uncontradicted Sunday observance in the second century can be explained only by the fact that it had its roots in apostolic practice" (*History of Christian Church*, vol. i, p. 478).

Origen, the great theologian of Alexandria, in the beginning of the third century, wrote that the Lord's Day was "placed above the Jewish Sabbath." "To keep the Lord's Day" is, in his opinion, "one of the marks of the perfect Christian."

Peter, Bishop of Alexandria, about the same period, says: "We keep the Lord's Day, because of Him who rose thereon."

Clement, of Alexandria, a contemporary of Tertullian, says: "A true Christian, according to the commands of the Gospel, observes the Lord's Day by casting out all bad

thoughts, and cherishing all goodness, honoring the resurrection of the Lord which took place on that day."

Chrysostom, on Psalm 119, says: "It was called Lord's Day because the Lord rose from the dead on that day."

Later fathers make a marked distinction between the Sabbath and the Lord's Day, meaning by the former the Jewish Sabbath, or the seventh day of the week, and by the latter the first day of the week, kept holy by all Christians. So Theodoret, speaking of the Ebionites, says: "They keep the Sabbath according to the Jewish law, and sanctify the Lord's Day in like manner as we do."

Eusebius, about A. D. 324, gives a decisive passage. He says: "The Word [Christ] by the new covenant translated and transferred the feast of the Sabbath to the morning light, and gave us the symbol of true rest—the saving Lord's Day—the first [day] of light in which the Saviour obtained the victory over death . . . on this day, which is the first of the light, and of the true Son, we assemble, after an interval of six days, and celebrate holy and spiritual Sabbath; even all nations redeemed by him throughout the world, assemble and do those things according to the spiritual law which was decreed for the priests to do on the Sabbath; all things which it was duty to do on the Sabbath [that is, Jewish Sabbath] these we have transferred to the Lord's Day, as more appropriately belonging to it, because it has the precedence, and is first in rank and more honorable than the Jewish Sabbath. It is delivered to us (*paradediti*), handed down by tradition, that we should meet together on this day, and it is evidence that we should do these things announced in this psalm" (Psalm 92). (See Coleman's *Ancient Christianity Exemplified*, and Professor Stuart on Rev. 1. 10.)

In the beginning of the fourth century occurred the conversion to Christianity of the Emperor Constantine, and thereafter Christianity became practically the religion of the empire. Then was enacted the first Sunday civil law, designed to make the first day of the week the universal Sabbath. It is known as the Edict of Constantine, and was issued A. D. 321. Some seventh-day people maintain that Sunday was first set apart by this Edict of Constantine, but we have conclusively shown that the first day was almost universally observed prior to that date. Constantine's decree commanded a faithful attendance upon public worship, and prohibited all amusements and vain recreations, such as theatrical exhibitions, dancing, and the like, but allowed works of mercy. And this was binding upon the army as well as upon the citizens. It simply made the Lord's Day the legal Sabbath.

The Emperor Theodosius, A. D. 450, who had the honor of terminating paganism in the Roman Empire, enacted laws "forbidding in every city even Jews and pagans to attend the theater and circus on the Lord's Day."

The Emperor Leo, A. D. 469, "forbade any judicial proceedings on the Lord's Day, or any plays and games." The reader will understand that these enactments were laws of the Roman Empire under Christian emperors.

The second council of Mascon was held A. D. 585. On the observance of Sunday they say: "Let none follow any business on this day. Let none yoke oxen, or prosecute suits at law; but let all the world apply themselves to sing the praises of God." They also decreed penalties against Sabbath breakers. (Milner.)

Pliny, the heathen, in his letter to Trajan, clearly proves

that Christians had a stated day for worship, when they sang hymns of praise to Christ as God.

In Mosheim's *History of the First Century*, and Mosheim is an historian whose merits are acknowledged by all, we are told that "all Christians were unanimous in setting apart the first day of the week, on which the triumphant Saviour arose from the dead, for the solemn celebration of public worship. This pious custom, which was derived from the example of the Church of Jerusalem, was founded upon the express appointment of the apostles, who consecrated that day to the same sacred purpose, and was observed universally throughout all the Christian churches, as appears from the united testimonies of the most credible writers."

These proofs are ample, and ought forever to set the Sabbath question at rest. No intelligent Christian mind, it seems to us, can hereafter be disturbed in the slightest degree by subtle essays or lectures to the effect that mankind should go back to Judaism and observe the seventh day. Let us hold fast our allegiance to Christ. To profane his Sabbath and deny its sacredness is practically to deny our Lord's divinity and crucify him afresh.

OBSERVANCE OF THE LORD'S DAY.

How shall the Christian Sabbath be observed? We have shown that the Jews had laws of their own respecting the keeping of their "seventh day." They allowed no works of mercy or even deeds of necessity. Our Lord himself rebuked such inconsistency, and the Jews called him a Sabbath breaker, and sought how they might destroy him (Matt. 12. 1-21). But Jesus was greater

than the Sabbath, and fixed it so as to be a blessing instead of a burden to the race. It is not designed to deprive man of any real good, but to favor him with rest and the privileges of religious worship. The Sabbath is a day of rest :

“ He rested on the seventh day from all his work . . . and God blessed the seventh day, and sanctified it : because that in it he had *rested* from all his work ” (Gen. 2. 2, 3).

“ Six days shalt thou do thy work, and on the seventh day *thou shalt rest* : that thine ox and thine ass may *rest*, and the son of thine handmaid, and the stranger may be *refreshed* ” (Exod. 23. 12).

Observe, nothing is said in these passages about the seventh day of *the week*, but only the seventh day as following six days of work.

Man needs rest. After six days of labor he requires a seventh for rest. The creational idea of working six days and resting the seventh is grounded in true reason. The Christian idea of making their rest day fall on the first day of the week is grounded in patriarchal customs as well as in New Testament teachings. As Abel brought the firstlings of his flock to God, so Christians bring the first of their time. “ He that remembers not to keep the Christian Sabbath at the beginning of the week,” said Sir E. Turner, Speaker in the House of Commons in 1663, “ will be in danger of forgetting before the end of the week that he is a Christian at all.”

By rest we do not mean inactivity, but a cessation from all labor put forth to secure our own gratification or reward. The farmer should cease to plow and sow. The merchant should close his store and sell no goods. The student should cease his investigations. All men should

stop their regular week-day toil, and devote the day to spiritual culture. This is the primary object of the Sabbath. It has been so employed from time immemorial. It is the day of "holy convocation," when devout hearts should be "with one accord in one place," and that place a place of worship.

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on *my* holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord" (Isa. 58. 13).

"If a spiritual rest, a holy rest, one day in seven, is to the Christian a weariness; if he must go to the world for rest on that day, how can he endure an endless Sabbath, of which the earthly is the type! If the shadow is a burden, how can he sustain the substance?" (Passaic.)

In the third and fourth chapters of Paul's letter to the Hebrews the apostle dwells very impressively upon the idea of this Sabbath rest, carrying the mind back to the earliest conception of it, tracing its observance through the Mosiac covenant, enforcing the necessity of its observance under the Christian dispensation, and unfolding a glimpse of the perfect and permanent rest of the great future.

In the latter half of the third chapter he speaks of those rebellious Israelites who came out of Egypt by Moses, refusing to walk in his law and to keep the rest of the Sabbath day holy. They "erred in their hearts" in supposing that "holy rest" was abolished when they were being led by Moses into the promised land. This error displeased the Almighty, and because of it he sware in his wrath that

they should not enter into the promised Canaanitic rest. "I gave them my Sabbaths, . . . but the house of Israel rebelled against me in the wilderness : they walked not in my statutes, . . . and my Sabbaths they greatly polluted : then I said, . . . I would not bring them into the land . . . flowing with milk and honey." (Ezek. 20. 12-20.)

Here we see that the nonkeeping of Sabbath was one of the several offenses which provoked the anger of God against this portion of Israel, and resulted in their exclusion from the land of promise.

Paul then draws the parallel under the new dispensation, "brings in the idea of God's rest mentioned in Gen. 2. 2, 3, introduces and enforces the beautiful thought of divine rest by faith in God, which is the privilege of all true Christians now, and which is consummated in the heavenly *Sabbatismos*, 'Sabbath rest,' of which the ideal rest in Canaan was but a type." (Dr. M. S. Terry.)

The apostle then warns the Hebrew brethren who had been converted to Christianity that they were in danger of erring in the same manner as ancient Israel, and exhorts them to give diligence to enter into that rest, lest any of them should fall after the same example of disobedience. The passage is so forcible that we are inclined to quote the first eleven verses of the fourth chapter, giving the revised rendering :

"Let us fear therefore, lest haply, a promise being left of entering into his rest, any one of you should seem to have come short of it. For indeed we have had good tidings preached unto us, even as also they : but the word of hearing did not profit them, because they were not united by faith with them that heard. For we which have believed do enter into that rest ; even as he hath said,

As I sware in my wrath,
They shall not enter into my rest !

although the works were finished from the foundation of the world. For he hath said somewhere of the seventh day on this wise, And God rested on the seventh day from all his works ; and in this place again,

They shall not enter into my rest.

Seeing therefore it remaineth that some should enter thereinto, and they to whom the good tidings were before preached failed to enter in because of disobedience, he again defineth a certain day, saying in David, after so long a time, To-day, as it hath been before said,

To-day if ye shall hear his voice,
Harden not your hearts.

For if Joshua had given them rest, he would not have spoken afterward of another day." (Does the apostle here incidentally refer to "the first day?" "Another day" cannot mean the same day as the "seventh day," and although his whole thought is on the high plane of holy and spiritual rest, it is fair to infer a point so completely in harmony with his other teachings.) He concludes : "There remaineth therefore a Sabbath rest for the people of God. For he that is entered into his rest hath himself also rested from his works, as God did from his. Let us therefore give diligence to enter into that rest, that no man fall after the same example of disobedience."

In the intervals of Sabbath worship works of mercy are allowable. To feed the hungry, comfort the sick, console the dying, and relieve the suffering are deeds becoming this holy day. Property, also, may rightfully be saved from

destruction by fire or other disaster. (Matt. 12. 10-12; Luke 13. 14, 15.) Man may eat his food and engage in healthful bodily exercise. Jesus walked with his disciples through the cornfield, and plucked and ate. The eating was, of course, incidental. He did not go to the cornfield to eat, but was walking through the cornfields when he ate. Christ sanctioned walking abroad on the Christian Sabbath.

“And, behold, two of them went that same day [the first Christian Sabbath] to a village called Emmaus, which was from Jerusalem about threescore furlongs. . . . And Jesus himself drew near, and went with them.”

But the Sabbath should be a day of gladness, of religious delight. “I have no sympathy,” says Thomas Guthrie, “with those who would make the Sabbath a day of gloom. I would have the sun to shine brighter, and the flowers to smell sweeter, and nature to look fairer on that day than on any other. I would have the very earth to put on her holiday attire on the blest morning on which our Saviour rose from the dead.” But joyousness and revelry are very different things. There are those who would make of the Sabbath a day of general lawlessness and carousal. For these Sabbath laws are in order. They are worse than those who continue in regular workday life. Let the law be enforced against both, for the Sabbath works no injury to any, and is a boon to all. Intelligent, honest, reliable men, the world over, testify that one day’s rest in seven is essential to health and well-being. It is absolutely necessary to prevent disease, insanity, and premature decay.

In the United States Sabbath rest has always been considered essential to the good of man. The various States have enacted wholesome Sunday laws, and the nation at

large has not failed to supplement these enactments by appropriate proclamations and observances.

The United States soldier has always been exempt from any unnecessary toil on Sunday, and in that respect has much the advantage of European soldiers. Even in time of war this rule has been observed whenever practicable, and during our late civil war President Lincoln, quoting the words of Washington, made a general order enjoining the orderly observance of the Sabbath on officers and men of the army and navy, and the spirit of this order still pervades the service. President Lincoln, in this order, said :

“The importance to man and beast of the prescribed weekly rest, the sacred rights of Christian soldiers and sailors, a becoming deference to the best sentiment of a Christian people, and a due regard for the divine will demand that Sunday labor in the army and navy be reduced to the measure of strict necessity.”

The rule thus laid down has governed the army from Lincoln's day to the present time. Even the matter of daily inspection and guard mount has been reduced to a mere perfunctory form, the complete inspection under arms being held on Saturdays. This is as it should be.

Benjamin Disraeli, Earl of Beaconsfield, once said : “Of all divine institutions the most divine is that which secures a day of rest for man. I hold it to be the most valuable blessing ever conceded to man. It is the corner stone of civilization, and its removal might even affect the health of the people.”

Lord Shaftesbury also declared : “Sunday is a day so sacred, so important, so indispensable to man, that it ought to be hedged round by every form of reverence.”

Hon. William E. Gladstone testifies : “Sunday is a neces-

sity for the retention of man's mind and of a man's frame in a condition to discharge his duties; and it is desirable, as much as possible, to restrain the exercise of labor upon Sunday, and to secure to the people the enjoyment of the day of rest."

Louis Blanc, Paris, France, utters the following: "The weekly rest has been consecrated by all religions, and nowhere is it more strictly observed than among Protestant people, who are preeminently laboring people. Diminution of the hours of labor does not involve any diminution of production. In England a workingman produces as much in fifty-six hours as a French workingman in seventy-two hours, because his forces are better husbanded."

"The testimony is almost universal, that one begins the week with better spirits, with more elasticity, clearness of brain, and vitality of body, if he makes Sunday a day apart, than if he keeps in the ordinary ruts of thought and reading and action.

"Sunday hours vary. The Jewish practice, the old New England habit, began the Sabbath with sundown of the preceding day, and closed it with the set of sun. Not all men can always extend Sunday's rest over twenty-four hours. The rule to devote a seventh of time to occupations entirely different from the routine of the week has hygiene and reason on its side. Thrift and industry are well, but both are most productive when a day of repose is recognized, as well for communities as for individuals." (*Utica [N. Y.] Herald.*)

While on the one hand idleness is ruin, on the other excessive labor destroys life. Sabbath rest is necessary; therefore enjoin it both by the law of love and by civil enactments.

In almost all Christian countries the question is being agitated. In Germany and Austria the factories generally cease work on Sunday, but domestic labor and retail trading go on to a great extent. A conference of soap boilers, leather dressers, molders, porcelain and glass makers, cigar makers, engravers, and butchers was recently held in Berlin under the auspices of the government, and a resolution adopted condemning Sunday work. The grounds upon which this vote was founded form part of the declaration itself; for it says that "the work done on a Sunday or holiday is not worth much, and the workmen who do not rest on Sunday usually come late on Monday. If Sunday work were generally prohibited by law for employers and employed, there would be no disadvantage for the workman. The income of neither would be affected, whether in the form of weekly wage or piecework."

Can a better view of a perfect world be imagined than that of a Sabbath-keeping world? All nations and all individuals ceasing from their stated vocations as the light of the Sabbath day breaks over the eastern hills! Then, when the sound of the churchgoing bells announces the hour of worship, how pleasant to see the small and great, the rich and poor, the far and near, issue from their dwellings to gather into the courts of the Lord! Could crime or disorder exist among such a people? Would not the earth be the antechamber of heaven, and Sabbath rest be a foretaste of heaven's eternal joys? That glorious sight may yet be seen. When the nature, sanctions, privileges, and surpassing beauty of Sabbath rest and the Gospel order generally are fully made known—their boon to the poor man, their benefits to the rich, their barrier against oppression and degradation, and their tendency to promote pros-

perity and happiness to the individual, family, and nation—it does seem to us that the divine injunction, "Remember the Sabbath day, to keep it holy," will be universally heeded.

We must close this discussion. Hail, blessed Sabbath, gracious Lord's Day, hail! What hallowed associations cluster thick around thee! Running back, week by week, we think of the precious seasons of worship, social and secret, which we have enjoyed in thy advantageous hours! The sacred convocations, the seasons of prayer, the instructive sermons, and the gladsome songs of praise are fresh in our memories. We think, too, of the incalculable good which has flowed to our race from this blessed day. What Gospel triumphs, beginning in Jerusalem, then in Judea, then in Samaria, and then in the uttermost parts of earth, have resulted from it! What angel songs over repentant sinners have first been heard during its consecrated moments! Thankful are we that our Saviour instituted this day. It carries us back in a spirit of commemoration to the glad morning of the resurrection and the glorious birth of the Gospel kingdom; and yet farther still, to the birth of a new world as it sprang in beauty from its Creator's hands. It carries us forward in a spirit of faith and hope to the sublime consummation of Gospel work and blessing, when the Sabbath of earth shall be transferred to the eternal Sabbathism of that rest which remains for the people of God. Each well kept Sabbath brings us nearer, and adds to our fitness to meet the Founder of this rest which has been known from the beginning of time, and which shall continue when time shall be no more. Happy for us if we rightly perceive our obligations in respect to it, and have faith to enter into its permanent and perfect observance.

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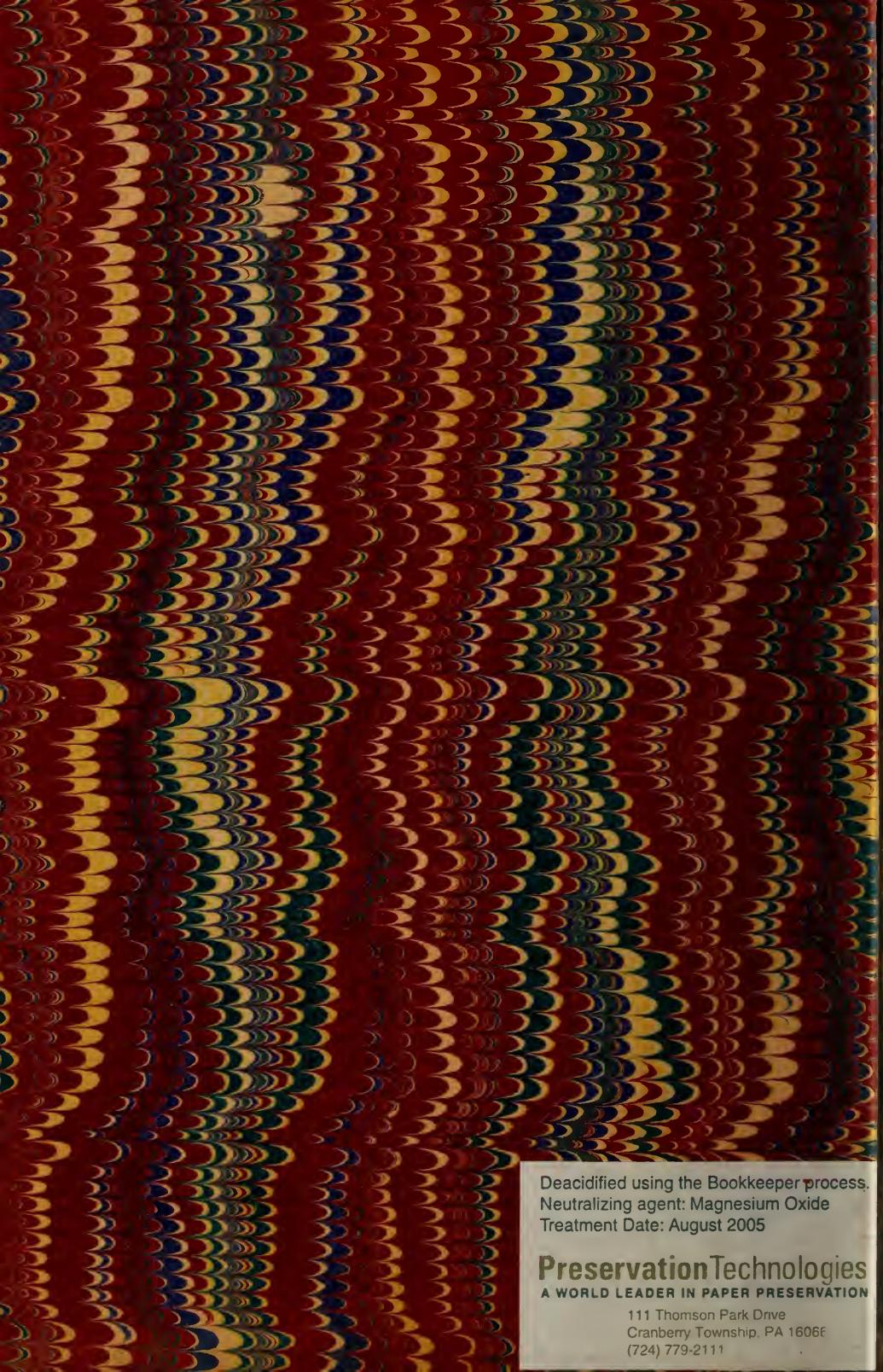
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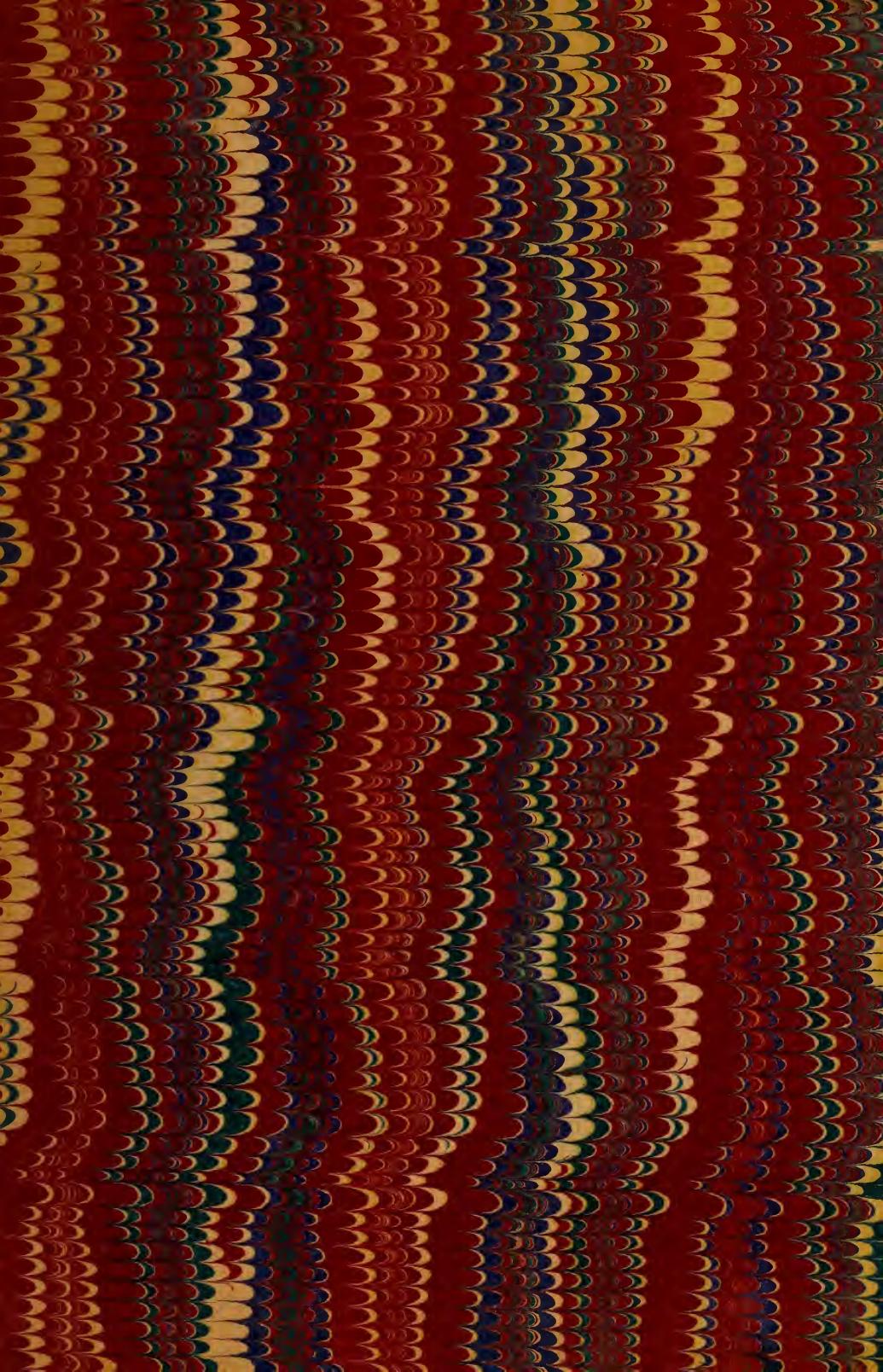
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